

ADAHOOONILIGII

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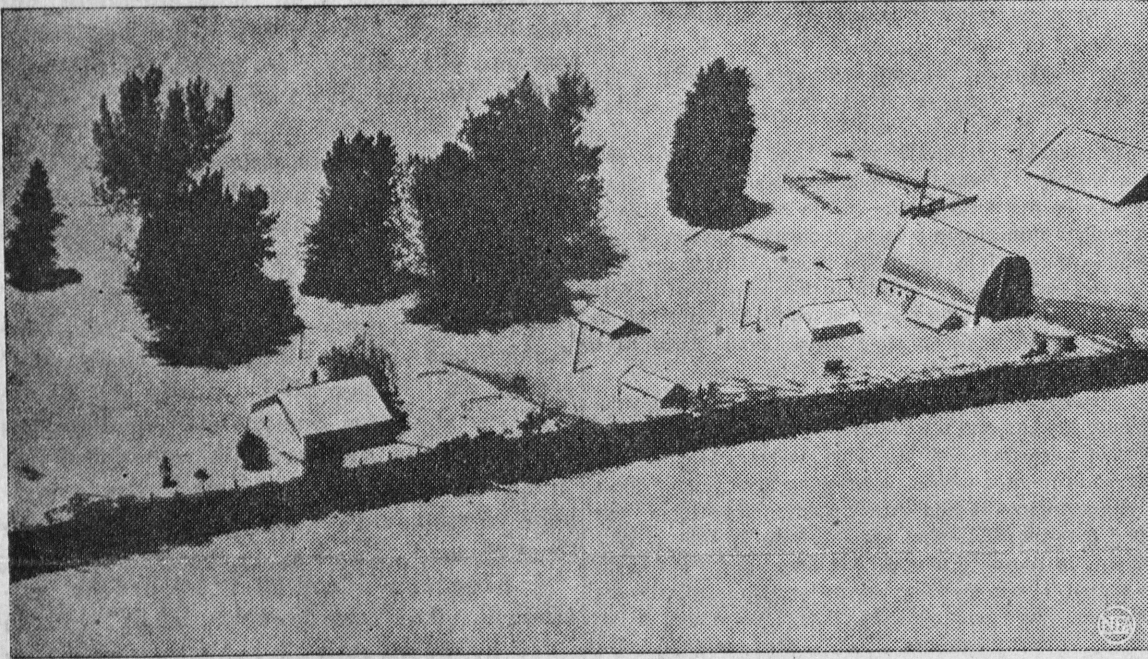
WINDOW ROCK, ARIZONA

JULY 1, 1948

KIN HAAL'ÁÁ NT'ÉÉ' TÓ BIK'IJI' DEÉGIZH JINÍ

'Oregon hoolyéego náhásdzooígíí łahgo Vanport hoolyéego kin sinil nt'ée' bik'iji' tó déegizhgo Bilagáana lq'í tó 'ábisdjíd ha'níigo baahóone' ní'.

Bilagáana ła' Calvin Holbert wolyé, 'éi 'áníigo díí kin haal'áhígíí bikáa'gi chidí naat'a'í shíł naat'a'go tó bich'qáh dá'deestł'in shináát déegizh ní jiní. T'áá hooshch'í' dá'deestł'in yéé t'óó yáájiighaz nahalin tó déegizh dóó kinhaal'áhqá bitah góyaa tó dah neezł'í ní jiní.



T'áadoo hodína'í tó de 'adínées'qad. Chidí naa'na'í da t'áadoo le'é bee naa'ajiiníł nahalingo kin naaznil yéé naa'ahiyeed níigo yaa halni' jiní.

Bilagáana hastiin léi' dó' kintah góyaa tsinaabqas yázhí 'áłchíní naaki yíi' síkéego tó biláqjii' bił joolwoł nt'ée' tó hak'idziłthaal. Díí tóhígíí 'éi 'atkéé' dayíłk'ool nahalin lá yódah-déé' jinił'íigo níigo yaa halni' jiní. T'áá 'ahil-k'oolgóó t'áá 'ákqó tóhígíí de 'anool'qat. Wónáásdóó neeznáadi 'adées'eez daats'í bíighahgo sil'í' jiní.

Kin t'ah doo tó bitah yígeehídi 'éi hááh-góó shíł diné ch'ída'iijááh. Bich'í' jidoolgháashgo nahjii' bizhdóne' laanaa nisin ndi

doo bihónéedzqá da. 'Áko bikáa'gi chidí naa-t'a'í ch'ééh shíł naanáat'ah. Díí ch'ída'jii-jáhgo baa naanish dahaghánéé 'éi t'áadoo bahat'aadi t'óó 'ahojíyóí t'áá 'ákqó tó hak'í dziłthaal. Díí k'ad kót'éego 'ánídi doo dó' łá'í ndi háádéé' da 'ayahoolnigóó kéédahojit'inéé tó bik'ee nahoneesdzood dóó lq'í 'áhás-djíd níigo yaa halni' jiní Bilagáana yódahdée' chidí naat'a'í yíi'déé' bíínáatíi.

Calvin Hulbert, an aviator who was flying over the city of Vanport, Oregon at the time the dyke broke, tells about the flood. He tells how a wall of water suddenly engulfed the city, tearing down buildings, and menacing the populace.



NAABEEHÓ DINE'É YISNÁÁH NAHALINGO BAA NITSÁHÁKEES

Ha'a'ah bich'í' Missouri hoolyéego náhásdzooígíí biyi' Westminister College hoolyéego 'ólta' Bilagáana t'óó 'ahayóí 'ákwii da'ólta'. 'Éi shíł 'ániid ła' nda'iista'. Díí nda'iitááh yéedqá' Lók'aah Niteeldóó 'azee'íł'íní Salsbury ha'nínígíí 'aadi nda'iitáhígíí bich'í' hadíidzih bi'dooniido baa 'átah 'azł'í. 'Éi 'ákwii kóníigo haadzí' jiní.

"Bee 'ééhodoozjii' biniiyé ha'át'íi da bee na'izhnítaah łeh. Ts'ídá 'éik'ehgo k'ad díí níléi naasháhadi Naabeehó dine'é wolyéé léi' Wáashindoon baa 'áhalyq ha'níigo kéédahat'í.

"Díí Naabeehó dine'é wolyé dishnínígíí tseebídiin dóó ba'aan d'í' náahaiídqá' daats'í t'áá 'éiyá Wáashindoon ha'níinii 'ádaa bideet'q. 'Éi 'áádéé' t'óó yisnááh danil'í nahalingo hodideeshziizh. T'áá háida bizaad da'ílinii ła' bich'í' dooleełgo bidziilgo bá hadoodzihi t'áá 'adin. T'áá kqó kéyah bikáá' yizhchínii bee bá haz'q ha'nínígíí doo t'áá 'altso bee bá haz'q da. Díkwíigo 'atkéé' haz'q shíł baqah yit'íigo bá yáti'. 'Áko ndi "tax" daolyéego béeso ba'aan danéedéehgo ndahalyéhígíí 'éi doo baqah yit'íi da. 'Éi 'atah yik'é 'astá. 'Áádóó siláagogóó da lq'í ndaaskai. 'Áko ndi diné doo 'ílinii nahalingo baa ntsáhákees. T'áá bini'ídi lq'í baa dahojoo bá'í danil'íigo kéédahat'í. Bee bich'í' 'anídahazt'íi haa shíł néelqá' 'áko ndi bizaad da'ílinii t'ah doo ła' ts'ídá yaa yinít'íh da.

"T'áadoo le'é kéyah bii' dahólonii yéé da haa shíł néelqá' bits'qá' doo béédahojoo sin da. 'Éi 'aa 'ádahojilyq daho'di'níinii 'ádajit'í.

"Ashdla'áadah náahaiídqá' Naabeehó naakits'áadah ndi t'áá bich'í'go baa dahojoo bá'í danil'í ha'níi ní. K'ad t'éiyá neeznáadi miil yilt'éego baa dahojoo bá'í daazł'í, 'áko Wáashindoon ch'iyáan bá yisnilgo bitaa nda'ajih. 'Áko díí k'ad 'ashdla'áadah náahai yéé dóó wóshdée' béeso neeznáadiin dóó ba'aan 'ashdladiindi miil ntsaígíí bíighahgo Naabeehó dine'é bee bá nda'azhnish ha'níigo baa ha-ni'. 'Éi yéé lá háájí sil'í' lá t'óó 'íł k'ad."

Díí k'ad kót'éego Lók'aah Niteeldóó 'azee'íł'íní Bilagáana da'ólta'ígíí yich'í' haadzí' jiní. 'Áádóó t'áátqáqóó saad nináanéist'í 'éi na'itín t'éiyá yee yáátł'í.

"Díí k'ad Naabeehó dine'é t'áadoo le'é tsxjiiłgo bá baa hwiinít'íigo náás kódoolníłéé t'óó bił hodézyéelgo t'óó bił náás hoolzhish-ígíí 'éi doo yá'át'ééh da. Ha'át'éegi da t'áadoo le'é há 'ashja da'ale' ndi t'óó hoł ch'éhé-káahgo náás hwiidiitkáahgóó biniit'a hazt'íi kónéelqá' nahalin yileeh. Naabeehó k'ad lq'í 'ákót'éego t'áá 'altsojigo tsist'a hazt'í' nahalingo t'áadoo dadókáahjii' dagóó t'óó ti'dahooníh. Háálá 'éi 'aa 'ádahojilyq daho'di'níinii 'ádajiidzaa nahalin.

In an address at Westminister College, Dr. Salsbury expresses his views with regard to the Navahos.

'AZEE' YIDANIGII

By Lee Harvey

'Azee' yidánii k'ad tsosts'id náahaiídqá' 'atah yisháqgo hodeeshzhiizh. Ndi doo yéigo yisháq da nt'ée'. Díí' náahaiídqá' 'inda yéigo baa ndiisdzá, shqgh dahoo'a'go bee náadi-deeshdáat sha'shin nisingo. Ndi t'áadoo shíká 'eelwod da. T'óó yóweh da 'ásdzaago, k'ad 'azee' ál'jidi sédá, Be'aláila Sinil hoolyéedi.

Táá' náahaiídqá' t'áá 'iysisí t'óó 'ahayói yíyáq'go shí' áhoodzaa. Ts'ídá daats'í ho' honiidoi yígí bíghahgo. 'Áko t'áá 'aaní ha' át'ihíi da ho' ádaat'jigo, diyin ho' halni' nahalingo dajii'tse' leh lá. 'Áko doo hojyáq-góogo t'áá 'íídjí joosdláqd. T'áá 'aaní diyin lá jiniigo. Ndi doo yá'át'éehii bine'déé' hólóq lá.

'Áko 'azee' yidáqjii haq shíí néeláq' nahaghá 'at'qá 'ádaat'éego bi' hólóq lá. Ła' t'áá diné binahagha', dóó Nóoda'í binahagha', dóó 'ée' neishoodii baa hani' dó' Ła' 'atah lá. 'Índa beehaz'áanii haa shíí néeláq' bi' yanáa-áa lá. 'Áko baa dahojilni'go 'ádajini, Diyin God wolyéii ba'at'chini yóó 'aheeskaii yee bi' 'éedahodoozjii'go baa náhidookahii lá 'át'é ni dajini leh. Diyin God wolyéii díí 'azee' nihá niiniláii 'át'é dajiniigo baa dahojilni'. 'Áko ndi God Bizaad biyi'dóó doo 'ákóhá'nii da. T'áá'í t'éiyá bee yisdá 'iildéehgo baa hani'. 'Éi Bihólniíhii Jesus wolyéii. 'Éi k'ad shí' bée-hózingo 'azee' yidánii yóó 'adí'áqgo, yá'á-t'ééh 'iinááji 'éediisdzá. 'Áko k'ad Bible wolyéii yínishta'go shí' bée'hózingo díí Diyin bizaad doo 'azee' yidánii bi' 'ahidéet'i' da lá.

'Éi baq k'ad 'azee' daahsáanii t'ah doo 'at'idanihiéléhdqá' bits'á nánóhkáahgo yá'á-t'ééh 'iinááji 'éedookháah. 'Índa díí 'azee' yidánigii t'ah bee 'atah daat'eehii, háadi da 'azee' nihitah yígijgo ts'ídá t'áá 'awolí bee bits'áqjii' jizhjé' leh. Háálá doo nízaadgóó jiináa da dooleet lá. 'Áádóó díí 'azee'ígíi t'áá 'iysisí ch'jidi biní'ch'i hwiíh yiléeh lá. 'Áádóó hanáá', doodaii' hatsiits'iin da yaa nidi-doodáat lá. 'Índa t'áá ha'át'ihii da hqgh dahwiidoot'aat, 'éi doodaii' diigis 'áhodoolíí. 'Índa ha'át'chini yich'jii doo dahóyáq da nida-haleeh.



Kwii naaltsoos yikáá' sidáhigii 'ánígo béesh bich'ahii ha'ninigii k'ad bik'ehodidlee yéedqá' Dághá Yilchijh ha'ninée dóó be'esdzáan chidi naat'a'í bee bi' dah diish-kaigo Denmark hoolyéeeji' bi' nishkai, dóó Spain hoolyéeeji' bi' náanishkai ní jini. Díí kwii naaltsoos yikáá' sidáhigii 'éi 'ááji siláago 'atah nilíi nt'ée' jini.

Mr. Lee Harvey is at present in the Albuquerque Indian Sanatorium. He has written the present article on the subject of peyote. He swrites as follows: Seven years ago I began using peyote, and four years ago I began to use it intensively, in the hope of curing my disease with it. However, I merely became worse, and I am now in the Albuquerque Indian Sanatorium. Three years ago, after eating a large quantity of peyote, I had hallucinations. It is like being drunk. Under the spell a person seems to see something like gods who talk to him. Unless one is on guard, he can't help but believe it; he'll say it's really amazing. But there's an evil back of it.

Peyoteism is a mixture of several religions: the Navajo, the Ute and the Christian. And there are many rules in connection with it. They say that God gave us this medicine as a means for bringing back to Him those of His children who had strayed away. However, I have found that the Bible does not say this. It tells of only one way to be saved, namely the Lord Jesus. As I now know that, I have given up peyote, and have adopted the good life. As I now read the Bible, I know that it has nothing to do with peyote. So you that eat peyote, get away from it and take on the good life before it injures you. And stay away from peyote meetings, for if you use it you will not live long. It brings the devil into one, and it starts to affect one's eyes or head. And it brings disease, or makes one crazy. And one's children come out dull on account of it.



Kwii dó' náhookos bich'ijí tó dáálqad ha'ninée be'elyaa. 'Éi Vanport Oregon hoolyéedi 'áhóot'iid. Kintah góne' tó 'íigo'go kin 'ayói 'ádaniitso yéé da naa'ayiznil jini.

* K'ad chidi naat'a'í hosiyoalts'jigii biláah 'át'éego dadilwo'go 'adaalyaa ha'niigo baa dahani'. T'áá'í 'ahée'iilkeedjii' tsosts'idi neez-nadiin tsin sitáqgóó nehelyeedgo 'adaalyaa jini. Ła' 'adaaniigo 'éi díi chidi naat'a'í t'áá'í-hádi miil tsin sitáqgóó nehejeehgo 'ahée'iilkeed daaniigo yaa náadahalni'. Russia hoolyéedi 'aldó' t'áá 'ákót'éego chidi naat'a'í Ła' 'adayiilaa lá jini.

* Siláago 'anáadahodilne' dooleet biniyee beehaz'áanii 'anáanályaaigii Wáashindoondi dah ndinibijhigii yee lá da'astjii' jini. Diné náhást'éits'áadah dóó naadiin 'ashdla'jii' nihool'áago bée'dáahaaigii siláago 'adabi'dilne' dooleet jini. Siláago 'adaho'dilne' baa ní'diil-dee' dóó yéigo k'ihineestah siljii'go shíí tádiindi miil jilt'éego siláago 'adaho'dilne'go náhidiziid dooleet. Díí siláago 'adaho'dilne'ígíi haijii' 'anáahoolzhiizhgo 'inda baa ha'aldéeh sha'shin.

* 'Indins daniliinii tódiit' bich'jii' ch'idi-doot'áat ha'niigo k'ad Wáashindoondi baa náadahwiinit'jii' jini. 'Ndi 'éi keyah há ndahas-dzooigii t'óó'di t'éiyá da'jidlqá dooleet ha'ni jini. 'Áko ndi dooda daaniinii t'óó 'ahayói yich'áqgh ndiikai jini.

* New Mexico dóó Arizona hoolyéego náhasdzooigii biyi' dó' k'ad díí 'Indins daniliinii naaltsoos 'ahiniigii yee 'atah daniljii dooleet ha'niigo baa dahwiinit'jii' jini.

* Bilagáana Ła' Youngblood wolyéé léi' Naabeehó bitahgóó naalyéhé yá naazdahi danilinigii haa yidoosii biniyee Wáashindoondéé' bidi'dees'a' jini t'áá hahi. 'Áádóó shíí 'éi ná-t'áq' yee naaltsoos 'anéidoo'niit. Díí Bilagáana Ła' 'ákót'éego na'askáa' jini diné yitahgóó. 'Íidqá' na'askáa'go k'asdqá' t'áá 'altsogo naalyéhé yá naazdahi yee yich'ijii niljigo yee naaltsoos 'anáyoo'niit ní jini.

* Bilagáana 'at'éed léi' béesh nt'ii' kq' na'at'baqsii yikáá' ndadilwo'ígíi yikáá' naanéé nt'ée' kq' na'at'baqsii bik'í ch'élwod jini nizdil-t'é t'áá ch'ée'h bich'jii' 'ahizhnoolchéetgo. Kq' na'at'baqsii 'altso' eelwodgo 'at'édeé náhidii-tah jini. Biniits'gi t'éiyá ha'át'ii shíí 'alts'íi-sigo bizhgish lá jini.

* Tónteel wónaanídi 'Arab dine'é dóó Jews dine'é yit da'ahigá ha'niigo baa hani' yéé k'ad-éé k'é náhadleejii jini. Bini' baqgh dah naaz-áqgóó shíí t'éiyá k'ad yaa ndaat'jii.

* Keyah United States wolyéego bikáa' kéé-hwiit'inigii 'ashdla'go 'aháadzo 'ákqó 'Indins yindaalnishii binant'a'í naazdá. Nihí t'éiyá dí'ígíi wolyéego biyaa shiijaa'. 'Éi Phoenix hoolyéedi nihinant'a'í nihá sidá. Díí ndahas-dzooigii Ła' k'éeda'doolchxqot ha'niigo k'ad baa hwiinit'jii jini. Naakigo 'éi bini' t'áá 'ákó-t'éé dooleet ha'ni jini. 'Éi náhookos bich'ijii náhasdzooigii. Phoenixdóó dí'ígíi wolyéego náhasdzooigii 'éi 'atah k'éé'doolchxqot ha'niigo baa hwiinit'jii jini.

* Kóhóot'éedqá' Naabeehó dóó Kiis'áanii bee bá nda'doonish biniyee béeso díí'di miil nitsaaigii biighahgo Wáashindoondéé' bá ch'ideet'á. K'ad t'áá 'ákóniitsogo bá ch'ínáadee-t'ah ha'nii nt'ée' k'ad 'índa hastáqdi miil nitsaaigii dóó náá'álnii'go bá ch'ididoot'áat ha'niigo t'ah baa hwiinit'jii jini.

* 'At'éed 'alts'íi léi' jii' 'at'chozhgo yaa naagháa nt'ée' jii' bijaa' na'iidiithazh jini. Jichago hamá baa njilwod dóó 'azee'íit'ini bich'jii' bi' njiskai jini. Tsxjii'go bijaa' yéé bá hádadoh'jii' ha'niigo Ła' 'ákqó ninájisdzáa ní-t'ée' 'at'éed bijaa' yéé t'áá 'ákqó t'oh bii' siláa lá jini. 'Áádóó 'azee'íit'ini baazhniláa dóó 'at'édeé yinéidiitkad jini. Yá'át'éehgo binidí-niisqá dóó k'ad yá'át'ééh násdlijii jini.

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Robert W. Young Editor
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**BÉESH BAAH DAH NAAZNILÍ HA-
ZAAD DÓO DA'ÍLÍ NIHI'DI'NÍ**

By Maxwell Yazzie (Tuba City, Ariz.)

Díí Tó Naneesdzídi 'á'ah 'azl'ígíí baa dahwiiníst'íídi, yaa yádaáfti'ii diné t'óó 'ahayóí ndi t'áa kónishéíí nahalingo 'át'é. Díí 'íiyisíí nilíinii k'ad díí naaltsoos niteel ha'nínígíí nabik'íyáztí'. Bik'íyáátihgóó diné díkwíí shíí hadahaasdzíí'. 'Áko ndi t'áá'áhájí' diné bí' 'anídaha'nééh. Díí naaltsoos niteel wolyéhi-gíí bik'ehgo 'áhodoonííí, bizaad dah shíjaa' dooleefíí dóó bíhólnííhgo hadoodzih nilíinii béésh baqah dah naaznilií danííliníí bíhólnííh dooleef. Háí binaaltsoos hólógó dooleef dóó haa néelt'e' dooleef dibé, jó ní. 'Áko 'éidíííí kwe'é nahonit'á lá 'akon.

Nlélí yéedéé' béésh bąqą dah naaznılí
 'ályaa dóó yóshdéé' naaltsoos yah 'adayiiníłtłi
 saad ndahaleehii, yah 'adayiiníłtłi bizaad bik'i
 daasdzohgo 'ahinidéehii, ńlélí yóne'góó bitsį
 yishtłizhii binant'a'í sidadágóó 'anáhinidéehii'
 'áádéé' nát'ąą'go doo 'énáhoodzįłh da. Kwe'é
 yígíí biniinaa diné béésh bąqą dah sinílį jool-
 yéii hazaad doo 'ılįįgóó baa nitsáhákees. Ha-
 zaad ga' doo da'ılįį da lá. Na'ńíle'dii ga' hó-
 hólníłh ho'di'ńíí lá, jó kódaaní. Díí t'áá níkéé-
 honiit'įįd nt'ée' diné 'ákódii'ńigo 'át'é, 'akon.
 Diné béésh bąqą dah si'ánígíí nılńinii kodóó
 'ılįįgo niniiltłį ndi, ńláahdi nihá haadzihdi bi-
 naaltsoos saad bik'i shįjaa' yéęni' bitsį' yish-
 tłizhii binant'a'í bik' yah 'iinahgo doo nihá bi-
 k'i'diitłįłh da. Doo nihá bidi'nidzin da. Doo
 nihá ndiiltsoós da. 'Éí biniinaa doo báqáhlįį
 da nahalingo yaa nitsídaakees diné k'ad t'áá
 kééhat'įį nt'ée'.

Díí k'ojí Tó Naneesdizí binaa haz'áqgi kwáhá'nígo 'át'é k'ad. Ts'idá lá haa níłtso-go bíhólnííh lá diné béesh baqah dah naaznili wolyéii. T'áa hazh'ó díí diné ha'át'ii da biyaa hadoogisgi, bee naaltsoos 'ajjii'ahgo, jó kwe'é t'éiyá hóhólnííh nihi'di'ní. K'ad diné 'ákódanihiłní.

Dibé nináadeet'áqáqáq' diné béesh baqah dah naaznilí hadaasdzií'ii bihólníihgo haadzíí'. Diné t'áa ch'aa ha'át'ii da biyaa hagees nilíi nii kwe'é saad nininídee'ii díí 'índa 'íllí lá. T'áa 'éí t'éiyá 'ílligo bééhóziní. 'Aadóó 'éí 'ádin. Diné bich'ohó'níigo ha'oodzií'go, diné ha'á-t'éegi da yee yá'át'éehgo doogaa'tgo, yee yá'á-t'éehgo kénááhát'íi dooleetii Wááshindoon wolyéii 'azhdoolwo'tgo bee naaltsoos 'eet'ah-gogo 'éí doo báqáh da'íllí da. Doo nihá bid'i-ni-dzin da nahalin. Doo nihaa nánééh da. Kwe-íigíí bee k'ad díidí naaltsoos niteel ha'nínigíí béesh baqah dah naaznilí t'áa yee hadahadziíh góne' diné ba'diit'aah dooleet. Naaltsoos bá dahóloq dooleetgi ha'nínigíí t'óó 'ánihi'd'ni.

T'áá ch'aa ha'át'íí shíí níhaa náánályée sha'-
shin. Ha'át'íí bee nihijáyaa nááhodiichííá.
Díí k'ad 'ách'aa ha'át'íí da 'ałch'í' nihoo'áát'
nahalingo bee níhaa nínáá'diildee'ígíí n'léí
John Collier neezd'áá dóó yóshd'ée' d'íidíígíí
k'ad diné 'ałtso bił béédahózin.

'Eidígíí biniinaa díí k'ad béesh baqah dah naaznili doo bihólníih da nilínígíí, 'inda t'áa ch'aa t'áa naaki nilí nahalingo, t'áadoo hazhóó 'at'ch'ishdégé' biyeet'íí ha'át'ii da diné bich'í' tsxíłgo kódaalne'go lą ha'nínígíí biniinaa k'ad diné doo nihoodląą da hazlįí'.

Wááshindoon bá nidajilnishii bitsį' yish-
tłizhii binant'a'í jílíinii 'azhą ts'ídá t'áá 'aaní-
dí diné bich'į' hajoodzı' ndi doo hwiidoodłqą
da. K'ad kót'éego 'át'é díí diné t'áá kééhat'įį
ńt'ée', kwíinízin, kóní. 'Ákohgo k'ad ha'á-
t'éego bá k'ééhodoodłqągo diné wolyéii Wáá-
shindoon yá naalnishii Bilagáana bitsį' yish-
tłizhii yinant'a'í yá naalnishii woodłq ńdoo-
dleet.

Jó kwe'é haa shíí nízáadgi k'ad tsékooh nahalingo 'ahool'á, 'akon. Náyónaadéé' nihi-ch'í' yájiłti' nahalin. Náyónaadéé' nihiich'í' yájiłti'ígíí biniinaa doo ho'doodląq da. 'Áko 'áhoodzaa yígíí íłáhdéé' yik'eh dadéez'í'go, yik'eh ndadiłniihgo dikwíidi shíí 'áhoodzaaígíí binahjį' diné wolyéii Bilagáana bitsį' yish-tłizhii binant'a'í bá niłilnishii, Wáášhindoan bá niłilnishii doo hoodląq da.

Náána níhí díí kójjí béésh baqah dah naaz-
nilií danilíinií t'áá 'aaníí níhił hojilni' ndi, Wáá-
shindoon hoolyéédéé' kóhodoó'niid nihijinií
ndi doo hwiiniidláq da. Háálá łáqadi nihidi-
néét'aa' 'éi bee 'át'é. Díí béésh baqah dah
naaznilií danilíinií níhá sinilígíí doo bi'doodláq
da. Bizaad doo 'iljí da. Bizaad 'iljígo 'álya
bijíł dóo yówehjí' 'inda diné, Naabeehó wolyéii
"Kóhodoó'niid, béésh baqah dah naaznilií kóda-
díiniid; kót'éego nihoot'á," díí t'éiyá bééhózi-
nigo 'ahinidéeh dooleef. Bééhózinigo níléi bi-
tsi' yishtłizhii binant'a'í bighan góne' 'ahini-
déehgo 'aadéé' bik'i 'asht'ishgo, lá bee 'azłji-
go nináháltsóos dooleef. Jó kódzaa dóo 'inda
'iiniidlá nídiidleef. Kódzaa dóo 'inda bihoo-
t'áát shíł 'inda diné t'áá 'ałtso yinízin dooleef.
'Áko ts'ídá haa níłtsogo béésh baqah dah naaz-
nilií wolyéii Naabeehó bíhólnííh, haa níłtsogo

bizaad 'ilj. Díí Naabeehó béesh baqah dah naaznii wolyéii bizaad 'ilj dooleef. Ts'ida 'iljigo 'alyaa dóó 'inda yówehji' t'áa 'aktso yaa yiniit'ji shji 'iljigo baa hwiint'j nilj dooleef. Doodago 'éi dooda. T'áa naaltsoos ch'éhé-níit bik'eh t'áq' 'anáhiniidééh, doo bidi'niidzji' da. T'áa naaltsoos 'eet'ah bik'eh, wónáásdóo naaki da nináháhahadi t'ah doo 'enáhhoodziij da ha'níigo k'ad kóq dahwéelzhíish, 'akon. Díí híléidéé' naaltsoos 'adahaas'nil yéé, diné t'áa 'iiyisíí bee bijáyah 'adidootaigo 'adahaas'nil danilj nahalingo hada'iisdzi'éé, jó 'éi t'éiyá 'ilj 'akon. 'Áko níhí dóó bee k'iníidii'níitii, yee diné náhiidoolnaatíi, yee diné yá'át'éehgo dah náahididookahii bee naaltsoos 'ahi'níitgo, 'éi 'éi doo 'ilj da. "Naat'ah," níhi'di'níih. Jó 'ákwe'é bee 'át'é, jó 'akon. 'Iljigo 'áníhijiilaa-di, 'áádóó 'inda beekt'éego ha'át'íi da ho' baa níináádeiiit'ji dooleef. 'Iljigo ho' 'at'ch'j' yá-náádeiiilti' dooleef. Kónihi'di'níigo 'át'é, díí diné kéédahat'íinii kódaníhííni.

Here at Tuba City we have been discussing the General Grazing Regulations. We find that the Tribal Council is named as the body which will have the authority in connection with these grazing regulations. The question immediately arises: just what authority does the Tribal Council possess? We pass resolutions, and they are sent to Washington. There is a long delay, and the resolution is disapproved by the Commissioner, who often does not understand our problems out here. He seldom accepts our recommendations. It is for this reason that many of our people have come to consider the Tribal Council as worthless. Our people want to know how much authority our Council possesses. It often appears to us that the Commissioner approves most readily only those things passed by the Council which are injurious to our people. Our people have come to the point where they have lost faith in the Council, and the people will not believe the Commissioner even when he comes into our presence and speaks the truth. How shall we regain our faith in the Commissioner. It often seems as though he were talking to us from the other side of a chasm. He will not come across to us and do anything for us. Over and over our people have discussed the Council and the Indian Office, and they have lost faith in both. Our councilmen discuss various Indian Office plans with the people, but the people will not believe what the councilmen say. They feel that there have been too many plans which have been discussed to raise their hopes and then fail to materialize. When the word of the Council and Indian Office again becomes valid, our people will look to both for guidance. As it is now our Council passes a resolution and 2 or 3 years may pass before we hear anything about it.



LAHGO 'AT'ÉEGO BEE 'IINÁANII BINIYÉ 'IHOO'AAHIGÍI 'AGHÁ 'ÁNÍLTSOGO DAOLOTSÓOD

By Maxwell Yazzie (Tuba City, Ariz.)

Naabeehó nihi'di'niigo k'ad haa shíi ní-zahdégé' kééhwiit'jigo hodeeshzhiizhígíí, híléidégé' 'aadégé' baa hwiinít'jigo hoolzhishii doo hasht'eonééh 'át'éégóó baa hwiinít'j. Dibé t'éiyá baa hwiinít'j. Ts'ídá t'áá 'éi t'éiyá ndineelwod. Bitá' jilíinii t'áá bitá'ági 'át'éego ndahojilni'ígíí biniinaa doo yá'ashógó da. Doo hasht'édoonít' da. T'áá 'éi t'éiyá bee 'iiná dajiniigo 'aháqáh nízhidíkah. 'Áko doo 'ákó-t'ée da nisin shí, baa ntséskeesgo.

Shí baa ntséskeesii 'éi bee 'iináa dooleet'ii na'aldoosh náboohyá niljii dooleet'ii hóló nisin. 'Ákohgo 'éidígíí 'ólta'ígíí bits'áqádóó 'iiná deetz't' nilíinii díí na'aldoosh bee 'iinánígíí t'áá bee nífnéezgo bee 'iináa dooleet'go baa ntséskees shí. Shí díí t'áá sáhi sézínigi baa ntséskeesgo diné t'áá níkééhoot'jíd nt'ée' 'ólta'jii' ndoo'nií, ba'álchíní danilínígíí hastáq binááhahí dóó hastá'áadah binááhahíjii. Jó 'éidígíí t'éiyá bee yisdá hót't' dooleet. 'Ólta'ígíí Bilagáana bizaad yidiizts'á'ígíí, Bilagáana be'iina' k'ehgo hideeznaadígíí, ts'ídá 'éi t'éiyá bidéélnii dooleet. 'Éi t'éiyá bee bikáá' hááházt'i' niljii dooleet.

Díí dibé ha'nínígíí dóó na'aldoosh t'éiyá bee 'iiná ha'nínígíí, 'éi lá 'éi t'áá 'aaníí 'ákó-t'ée nt'ée' ndi ni. Jó k'ad 'éi doo 'ákót'ée da. K'ad t'éiyá diné wolyéii háadi shíi dayilnii'ish k'ad. Da'diits'a'ii háadi shíi dayíkááh, 'akon. Ba'álchíní danilíinii k'ad, t'áá biyázhí daniljii dóó Bilagáana bizaad yéedahósín. Nléi yéedégé' nihí 'ta' da'íiniilta'dáq' 'éi doo 'ákót'ée da nt'ée'. Díísh jii diné wolyéii Bilagáanak'ehgo 'ihoo'aa'ago, ba'deet'áqgo bee bá hoo'a' niljigo ts'ídá t'áá Bilagáana 'ihwiidoo'á'ígíí ts'ídá t'áá 'áadi 'éedahósín k'ad 'álchíní danilíinii. Jó niha'álchíní 'ta' Bilagáana yitahgóó da'ólta'ii bee nibéedahoyoozjiih. Bilagáana ba'álchíní yígíí ts'ídá yíneel'áqgo yéedahoozjii. 'Áko 'éi 'inda High School daniljii 'ta' k'ad 'éi High School 'aktso dayífta'ii, 'álchíní kodóó Tó Naneesdizí dóó danilíinii Dook'o'ostíid biyaají Kin Lání hoolyéedi 'íífta' naaki. 'Áko t'áá 'álta' Bilagáana yígíí yitisgo naaltsoos bá ncodahgo kót'eego ch'ihoot'á, 'akon. 'Áko díí bee ntséskees, dinéhígíí díí k'ad 'ólta'ígíí ts'ídá 'éi t'éiyá nihá yá'át'ééh, ts'ídá 'éi t'éiyá nihá bidziil. 'Áádóó binaagóó ha'át'ii da dahá'nínígíí, na'aldloosh da daha'níigo baa yá-

daati'. 'Éi t'óó 'ádaat'é nisin. K'ad 'áko 'ólta' wolyéhígíí, díí 'ihoo'aa'ígíí ts'ídá 'éi t'éiyá bee náás honít'i' dooleet, bee náás diikah nisin.

'Áko díí Wáashindoon hoolyéedégé' béeso náhást'édiindi miil nitsaa'ígíí bíighahgo ndee-t'aah ha'nínígíí 'éi bini'dii ndidoot'áat. 'Áádóónee' ha'át'éego 'ádeit'jii dooleet. 'Áádóó díí niha'álchíní da'diizts'áq' dóó Bilagáana-tahgóó dadeeskai danilíinii jó bini' Bilagáana-tahgóó dadookah. T'áá kwe'é 'at'k'é'nií 'éi dooda. Díí k'ad 'éi t'áá kwe'é 'at'k'ínihiinií Wáashindoon joolyéii. Díí niha'álchíní da'diizts'áq' dóó níwohji' 'éiyá Bilagáanatahgo t'áá bí danízingo dah dahididookah. T'áá naanish bá dahólóq'góó 'adahidookah. 'Éi yee dahináa dooleet. 'Éidígíí na'aldlooshii bee 'iiná ha'nínígíí yitsásk'ehji' ndoogáat. 'Ákohgo diné na'aldoosh dah jooléet'ii, jó 'éi 'éi hání' kéyah díí náhásdzo hasání yígíí biyi' kéehoji-t'jii doo. Kodóó niha'álchíní danilíinii da'diizts'áq'ii, 'inda Bilagáanak'eh dadeeskai 'éi híléi t'óó'góó Bilagáanatahgoó háadi shíi naanish bá dahólóq' shíigóó dahidookah. T'áá 'áají ba'álchíní náás deidoo'ish dóó t'áá 'áajik'ehgo náás dadookah. Ba'álchíní yígíí t'áá 'áají Bilagáanak'ehgo náás deidoo'ishgo, 'áadi 'inda nihíhígíí díí k'ad diné nihi'di'niinii Bilagáana hinánigi 'át'éego hinii'náa dooleet, jó díídi 'íiyisíí bíchq' hwiidéeni'. Díidígíí 'agháago bíchq' hwiidéeni'. Na'aldloosh ha'nínígíí 'éi t'óó 'át'é. 'Éi sánii, hastóí da k'ad bí ndajii-zhaazh. 'Íshjáq' shíi Bilagáana t'áá kééhat'jii nt'ée' na'aldoosh yee kééhat'j. Doo 'ákót'ée da, 'éi. T'áá díkwíí na'aldloosh deit'j. 'Áádóó 'éi daa shíi néel'áq' ts'ídá t'óó da'diits'a'ígíí, Bilagáana 'ihoo'á'ígíí ts'ídá 'éi t'éiyá yee kééhat'j. Nihí lá 'éi haa niit'éego bíhwiil'áq'ii, béehoniilzinii doo bee diilnii'ish da. Doo bik'eh 'ii'neeh da. Jó kwe'ígíí bee nanit'ago baa ntsídaahkeesii t'óó 'ahonohyóí diné nihi'di'niinii. Doo nanit'agóó 'át'é, bíhoneestáq'go. T'áá 'ánóltso bídadínóhtah t'áá níkééhonoht'jíd nt'ée'. Dibéhígíí 'átsé bini'dii t'óó 'ákót'éego, 'ólta'ígíí t'éiyá ts'ídá 'aghá 'ánílt-sogo daołtsóód. 'Éi daołtsod dóó 'inda ts'ídá yéigo náásgóó niha'álchíní bá dah dadółhih niljigo, jó 'áko 'ólta'ígíí bee 'iináa dooleet. Díí dibé bee 'iiná dadohnínígíí ts'ídá t'áá 'ákónílt-sogo bee 'iináago 'át'éego baa ntséskees shí.

'INDIN BINANT'A'I BAA HWIINIT'I-NÉE T'ÓO NI' KÓLYAA

John Collier wolyéhéé 'ats'á nádzáá dóó Bilagáana 'ta' William A. Brophy wolyéé léi' 'Indin binant'a'i ha'níigo nináánáltj. Díí nináánáltjii dóó t'áadoo ts'ídá binaanish ndínii-t'éhé baqah dah hoo'a' hodoo'niid. 'Éi 'ákó-dzaago náánáta' William Zimmerman wolyéé léi' bíhólniihgo hodeeshzhiizh.

'Éi t'óó 'ákót'éego hoolzhiizh dóó wónáasii' Brophy wolyéhéé t'óó 'ats'áadeeshdaát náádoo'niidgo, hái lá 'Indin binant'a'i 'ádool-níit lá ha'níigo baa hwiinít'jigo hodeeshzhiizh. 'Indin binant'a'i dooleet'ii lq'í ch'ídabi'diist'á.

T'áá 'ániidigo 'inda kéyah binant'a'i J. A. Krug wolyéhígíí 'ániigo díí 'Indin binant'a'i 'ta' nináádooltéet ha'níigo baa hwiinít'ínígíí bini' 'áłtséed t'óó ni' kólyago yá'át'ééh dííniid jini. Háálá Wáashindoondi bídahólníhígíí 'ta' naaltsoos bá 'anáadahidoo'nií'ígíí bich'j' hoolzhish. 'Éi baq' 'éi 'áají hazhó'ó 'éedahoozingo 'inda 'Indin binant'a'i dooleet'ii baa hwiinít'jigo yá'át'ééh ní jini. 'Áko díí Zimmerman wolyéhígíí bini' t'áá bíhólniihgo 'ahj' hazhó'ó 'éedahodoozjii ní.

There will be no attempt to find a new Commissioner until after the election. Secretary Krug said that Mr. W. A. Zimmerman will remain as acting Commissioner until a new one is named after the election.

There is always extensive discussion regarding sheep raising as a way of life. In my estimation it is no longer the basis of a sound economy. I believe that education, with the learning of skills and trades which will enable us to find jobs, is the best replacement for our failing livestock economy. There is no use in our continually discussing ways and means for patching up our old way of life so it can function just a little while longer.

Instead of spending all our time talking about sheep we should concentrate on education. Look at the educated people; they can go away someplace and make a living, and their children grow up speaking English. In school our children do as well as any other children. Two Navajo children from here went to High School in Flagstaff, and they made as good grades as other children. Our future lies in adequate education.

Give us this \$90,000,000 to spend on those things which are necessary for us. What is spent on education will be money well spent. And let's not try to hold our people on the reservation; let whoever can and will go to live among the whites. With education people can go wherever there is work wherewith to live. That is the kind of a change that is a real replacement for our old livestock economy. What we most desire to attain is a white standard of living. But we can't get anywhere on

(CONTINUED ON PAGE 6)



Náhookşjii tooh Columbia wolyéego nilínígíí bich'áqáh 'aní'áá nt'ée' déégizhgo kin Vanport, Oregon wolyéego dah shijaa' nt'ée' yitah nágo'go Bilagáana t'óó 'ahayóí tó dabígháq' jini. Tó déégizh ha'níné 'éi kwii k'aa' yich'j' dah 'atsihgo bikáá'.

DINÉ BIZAAD WÓLTA' CHOO'IINII

BY KENNETH FOSTER

K'ad t'áátá'í náahaiídáq' 'éé' neishoodii nishłįigo diné bitahgóo God Bizaad baa hash-ne'go nikidiyá. 'Áádóó diné bizaad wólta'gi dó' bína'nishtingo hodeeshzhiizh. 'Éi Tóta'-dóó 'éé' neishoodii Blount bił 'ásht'į. 'Ako t'áá 'íidáq' saad doo 'adaaniinii haa shįį née-láq' béeshétłizh. Háálá ła' 'adaaniigo diné bizaad bee 'ak'e'elchigi bihoo'aahigii t'áadoo biniyéhe da daaní. Jó ła' 'adaaniigo Wáashindoon nihá hoo'áatii 'inda yína'niłtinii t'ei-yá daniidzin daaní. 'Ako k'ad t'áá Wáashindoon yá nidaalnishii ła' diné bizaad bihoo'aah yínda'niłtin hazłį, 'éi yéé dó' doo hoł 'anádaa'nii da.

Jó k'ad baa nitséskeesgo 'éi 'ákódaan-nígii da'oolch'įįdi, 'inda 'ak'ee dadiniihii 'ádaani nisin. Ts'ídá shí t'eiya naat'áanii nish-łį doo, 'inda shí ts'ídá 'agháadi hadeesdzih, diné bá deesis dazhnizin. 'Áádóó náásgóo diné bá yá'át'éeheii 'éi doo yaa nitsídaakes da. Háálá t'áá diné 'ashiiké 'ídahooł'áahgo ha'á-t'ihii da binaanish yileehgo yik'ee dadiniihgo yída'ats'ihgo yaa nídiikah. T'áashq' 'éi biniinaa nihe'ólta'í doo náás dikáah da. 'Ako be-ena'í Bilagáana 'éi 'inda ts'ídá naanish dit'ó-dígo yá 'adayósin. Naabeehó niidliinii ha'á-t'ihii da bee t'áátá'í diidleełgo bee nihidziil dooleet'eeni, jó t'áá nihí da 'ahaa nídeit'įigo ha'át'ihii da 'atłs'áq' nidahiilchxqoh teh.

T'áashq' 'éi biniinaa Wáashindoondéé' ha'át'ihii da hach'į' ch'ínidit'áah ndi doo bik'í dazh'diitłįh da. Ha'át'éege lá bee 'át'ée lá danohsinshq' ła'. 'Ako shí baa nitséskeesgo 'éi diné t'áá 'át'ée nt'ée' haa shįį néeláq' 'at'-'qq 'át'éege hoot'áatii' bee ła'í 'ídlíinii biyi' dahóló, ła' Democrat 'adaaniinii deinízin, ła' 'éi Republican 'adaaniinii deinízin. 'Áádóó 'éé' neishoodii daniliinii, nááná 'éi bi'ée' daninee-zí 'inda bi'ée' 'adaatłs'íisigii, 'áádóó Mormon, 'inda t'áá diné'ik'ehgo binahagha' dahólónii, 'áko 'éi biyi'dóo diyin haa shįį néeláq' 'at'-'qq 'áát'eełgo dahwée'aah. Jó díi diyin 'at'-'qq 'ánéeláq'go hayi'di dahólónigii doo 'ahéeda-hólzin da. 'Éi baa ha'át'ihii da bináhodit'áah ndi doo ts'ídá ła' yinéeh da. Háálá hayi' naa-ziinii da'ahijoodlá, 'éi baa.

K'ad díį' náahaiídáq' God Bizaad bi'í-niłta' ni, 'áko 'éi bee nitséskeesgo, t'áátá'í nihidiyin 'adeilyaago 'inda saad bee 'ak'e'esh-chiinii nihee hólógo t'eiya 'ahidiits'a' dooleet. 'Áádóó 'inda t'áátá'í hoot'áatii, bee 'iinánii deidiiltsoł, 'áko ha'át'ihii da bihodeest'áanii doo nihá niłdzil da dooleet nisingo k'ad God Bizaad diné bee bił hashni' dóó t'áá diné'ehji bee 'ak'eda'ashchįigo bína'nishtin. T'ah nah-déé' 'éé' neishoodii bi'ée' danineezii 'inda bi'ée' 'adaatłs'íisigii naaki 'at'-'qq 'át'éege yee God Bizaad 'adayiilaa nt'ée'. 'Éi t'eiya t'áá 'iyisii bidziil, doo hah bihoo'aah da nt'ée'. Háálá doo béehózin da, 'áko doo 'ajiiłta'góogo doo bik'izh'dootáq' 'át'ée da. K'ad díi 'áanii-dígii 'éi doo nanit'á da lá, 'áádóó díi 'ániidígii 'éi t'áá Wáashindoon bits'áqde'ígii 'át'ée, 'éi baa t'áá 'éi bee God Bizaad hadadiilne'go baa neikai.

'Áádóó t'áá łaq'góo biniyé tádiyá, níléi Tótikan hoolyéégóo dóó Ch'íníłłigóo da, 'inda dá'ák'eh Halánigóo da. 'Áádóó níléi Lók'a'-deeshjingóo dóó Ma'ii To'ígóo da, 'áádóó níléi T'ohchinigóo dóó Na'nizhoozhí binaagi dóó Pine Haven hoolyéégóo da, 'inda Naat'áanii Néézgóo dóó Bistahí dóó T'iistsoh Sikaadgóó, Tóta' binaagi da. 'Ako ła'í diné t'áá 'iyisii

bił yá'adaat'éehego hadahasdzii' dóó yidahooł-'áq'. Níléi T'ohchinídi diné doo da'íłta' da ndi k'ad doo 'asohodoobéézhgóo yidahooł'áq'. 'Éi bee baa nitséskeesgo t'áa ga' doo 'íłta'ii ndi yihwiidooł'áat lá niizłį. 'Éi baa k'ad bi-dahooł'aahii 'inda bína'nołtinii yéigo 'adaah-

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

t'į. Yee nihaa nídaat'íinii 'éi t'áadoo dayisót-ts'á'í. Háálá 'ata' hani'gi t'áá 'iyisii choo'į, 'áádóó nitsáhákees 'inda 'éé'deetłįh dóó hoot'áat daniliinii haa shįį néeláq' bił 'ahii' siláago 'át'ée. Ge' dó' bidanohtááh.

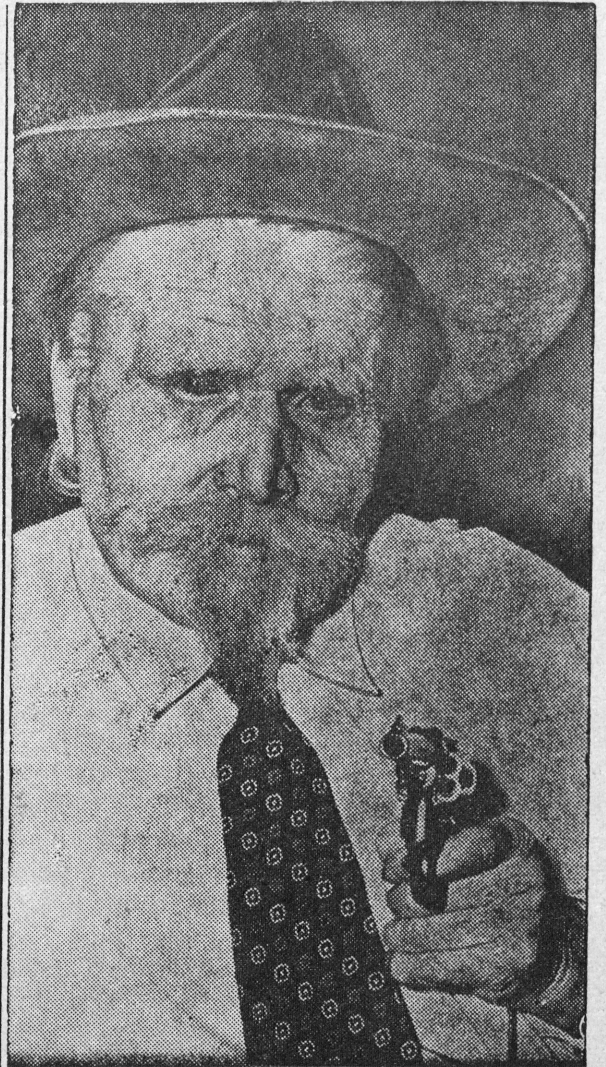
(Kenneth Foster is a Navajo from the Toadlena area. He has done a very fine job of teaching people to read during the past year and, possibly as a result of his hard work, has had to return to the Albuquerque Sanatorium. However, he continues his work there, so his time and talents are not lost. People in many parts of the reservation are hopefully awaiting his return.—Editor's note.)

A year ago I began as a missionary among the Navajo people, and as a teacher of written Navajo. I work with Rev. Turner Blount of Farmington. Derogatory statements have been made about me by those who are against my teaching and who say there is no use in reading the Navajo language. Some say they want to hear about federal planning and teaching. Now the government has employed some men to teach written Navajo, and these people are now against that too.

In my estimation, these people are either full of envy, or else they are soreheads. They want to be "big-shots," they want to do all the talking, and they want to be critical. They have no thought for anything that will be of future benefit to the people. When our young men get training and find a job of some kind, these people are incensed about it, and start "needling." That is probably why our students do not get far. Then their enemies the white people get the soft jobs. I wish we Navajos could strengthen ourselves through uniting on some common basis; as it is we ruin everything for one another by our internal dissension.

People cannot understand the things that come to us from Washington. Some of you wonder what the trouble is. As I see it, all people are divided into organized groups on the bases of diverse ideologies: such as the Democrats, the Republicans, and the Navajo Rights Association. And in connection with religion they are divided into Catholics, Protestants, Mormons and those who follow the Navajo way. All in all, a number of different gods are represented, who are not acquainted with one another (i.e. hold nothing in common, and represent distinct religions). Therefore, whatever is planned is not realized because their (Catholic, Protestant, Mormon, etc) souls hate one another.

Four years ago I began to read the Bible. Taking that as a background for my thinking, I believe that if we take one god and possess writing we can come to an understanding of one another. Only then will we all accept one way of life. And the things that are planned for us will not be too complicated for us to understand. That is why I tell people about the Bible, and teach them written Navajo. The Catholics and the Protestants have made two distinct Bibles. They are difficult, and take a long time to learn. They are written in a hard way, and unless one goes to school he can't understand them. But these recent ones (Navajo John and Mark) in the Government system are easy. I have gone to teach in many places. Many people have spoken in favor of this written Navajo, and have learned it. At Ramah people who have



'Atk'idáq' hastiin léi' 'ayóo doo yits'íidgóo naagháago' baa hani' ni. 'Éi shįį ła' t'áá dasidoots'áq'. Jesse James 'éi wolyé. 'Ako 'éi 'atł'idáq' daatzsáqgo baa dahojilni; nt'ée' díi hastiin naaltsoos yikáá' sídáhigii Jesse James wolyéhéé 'éi shí 'ásht'į ní jini. Díi hastiin 'éi k'ad neez-nádiin binááhái lá jini. Haa'í shįį béeso ła' nooh yish-chįi nt'ée' hoł hoolni'go t'áá 'aanii béeso ła' siyį lá jini. 'Ako 'éi beego t'áá daats'í 'aanii Jesse James wolyéhéé 'át'į dajini jini.

BROPHY NAANISH YITS'ÁNÁDZÁ

William A. Brophy wolyéego 'Indin bina-nit'a'í 'ályaa yéé baaq dah hoo'a'go biniinaa naanish bits'áadeeshdáat níigo yee naaltsoos 'ayii'ah 'áko Wáashindoondi sitíinii ha'nínigii yee lá 'asłį' jini.

Brophy wolyéhigii t'áá Wáashindoon yá nináánálnish dooleet 'áko ndi naanish t'áá doo hózhó bidziilígii bá nááhódlógo dooleet ní jini kéyah binant'a'í nilínigii. Wáashindoondi sitíinii ha'nínigii kónigigo Brophy yich'į' naaltsoos 'ayii'laa jini.

"K'ad nitah t'áá yá'áhoot'éehe náhásdlį' ha'niigo kodi yinii'. Kéyah binant'a'í nilínigii dó' haa'í shįį naanish t'áá doo hózhó bidziilígii ná hóló níigo yaa ch'íloni'q.

T'áá nááná ha'át'ihii da biniinaa naanish bits'á ndeeshdáat díiníniidgo 'éi t'áá daats'í ch'éehe 'adíiníniid dooleet nt'ée'. Háálá díi 'Indins binant'a'í binaanish naatz'į' ts'ídá bíninił'áqgo bee naa nitsáhákees dóó 'Indins daniliinii bá yá'át'éehe dooleetii ts'ídá bínini-dłįigo bee naa nitsáhákees. 'Éi 'ákódaat'ée ndi k'ad naaltsoosigii shich'į' 'íini'áhigii bee lá 'aséłį' bi'doo'niid jini.

Mr. Brophy has resigned as Commissioner of Indian Affairs. Shortly after he took office he became sick, and had to go to a sanatorium. Mr. Krug wrote to him, and told him that he had done a fine job, and he would be assigned to less strenuous work in the field.

never gone to school have learned it well. So I have come to the conclusion that even people who have never gone to school can learn it. Work hard, you teachers and learners. Pay no attention to our critics. This written interpretation is of great use to us. Try it yourselves.

NAALYÉHÉ YÁ NAAZDÁHÍ BEEHAZ'ÁANII BÁ 'ÁLYAA YĒĒ

T'óó dąąjį' ch'ééchoolzhiizh Naabeehó binant'a'í béesh bąąh dah naaznilí ha'nínígíí Tségháhoodzánídi 'áah siljį'go Bilagáana Jééhkał wolyéé léi' naalyéhé yá naazdáhí nida'iilée dooleef nígo yee naaltsoos niiníłtsoozgo yee lá da'astjį'. 'Éi 'ákódzaago biniinaa naalyéhé yá naazdáhí danilínígíí t'óó 'ahayóí yiniinaa doo bił dahóózhąą da.

'Indins binant'a'í (Commissioner ha'nínígíí) 'ánígo háadi da kót'éego Naabeehó béesh bąąh dah naaznilí danilínígíí dóo Jééhkał wolyéhígíí da doo beehaz'áanii 'íidoolíłtgoó haz'ą ní jini. Ts'ídá 'Indin binant'a'í nilíinii t'éiyá kót'éego naalyéhé yá naazdáhí yá beehaz'áanii 'íidoolíłtgo bee bá haz'ą ní jini.

Bilagáana Jééhkał wolyéhé 'ánígo 'éi Naabeehó binant'a'í béesh bąąh dah naaznilí danilínígíí beehaz'áanii naalyéhé yá naazdáhí yik'ehgo nda'iiníih dooleefígíí t'áa 'ádaaidoolíłtgo bee bá haz'ą ní jini. Béesh bąąh dah naaznilí danilínígíí dóo 'ta' t'áa bee nihá haz'ą daaní. 'Áko kwii 'atgha dazh'dit'áah hazlį'. Díí kwii bee 'atgha dazh'dit'áahgo biniinaa t'áa Wááshindoon yá 'agha'diit'aahii nilínígíí 'ta' nayídeékid nt'ée' 'Indin binant'a'í nilíinii t'éiyá beehaz'áanii 'íidoolíłtgo bee bá haz'ą ní jini. Wááshindoon yá 'agha'diit'aahii nilí ha'nínígíí kót'éego yee haadzíí jini:

1. 'Indin yinant'a'í nilíinii 'azhą t'áadoo béesh bąąh dah naaznilí yí'íłníhi ndi naalyéhé yá naazdáhí yadi'doo'atgo naaltsoos yik'ehgo na'iiníih dooleetii yá 'íidoolíłtgo bee bá haz'ą ní jini.

2. 'Indin yinant'a'í nilínígíí t'éiyá t'áadoo le'é kohgo bąąh 'iljįgo nihaa ndahaniih dooleef nígo naalyéhé yá naazdáhí danilínii beehaz'áanii yá 'íidoolíłt. Béesh bąąh dah naaznilí ha'nínígíí 'éi doo bee bihólníih da ní jini.

3. Béesh bąąh dah naaznilí dajilíinii ha-zaad 'iljįgo naalyéhé yá naazdáhí danilíinii bá hazhdoodzihígíí doo bee há haz'ą da ní jini.

4. Kéyahígíí lá 'éi t'áa 'aaníí Naabeehó dine'é bí ni, 'áko ndi Wááshindoon wolyéii 'íyisíí bilák'ee silá. 'Áko 'Indins danilíinii t'áa bí dóo Wááshindoon Kéyah Binant'a'í nilí ha'nínígíí t'áa 'at'ch'ishjį yee lá nízingo t'éiyá naalyéhé yá naazdáhí naaltsoos bee 'a'diit'aahígíí yá 'ádeile; kót'éego 'éi 'íyisíí 'é'éljį ní t'ée' ní jini. T'áa háájí da dooda nígo 'éi doo bee ba'deet'aah da naalyéhé yá naazdáhí danilíinii.

5. Béesh bąąh dah naaznilí dajilínígíí 'ákót'éego naaltsoos hadazhdiilaago bee lá da'jį'łjį lá ndi 'Indin binant'a'í nilíinii t'áadoo bida'jįnii' da lá ní jini. Béesh bąąh dah naaznilí t'áa sáhi beehaz'áanii 'ádazhdoolíłtgo doo bee há haz'ą da ní jini.

Wááshindoon yá 'agha'diit'aahii danilínígíí 'éi 'ta' White wolyé jini. 'Éi beehaz'áanii yiyíłta'go hazhó'ó baa nááhání'go 'ákót'éego yaa halni' jini. Díí k'ad beehaz'áanii 'ánínígíí 'éi t'áa 'ákót'éhé. 'Éi bąą k'ad bíni' t'óó 'ákót'é ní jini. 'Áko 'ta' 'ádaanígo 'éi góoldi hóttaa Supreme Court wolyéhé góné' yah 'a-dah soółt'i'go t'éiyá háádoot'ih daaní. 'Áko 'áájí hazhó'ó nihá naaskáa'go háí 'íyisíí t'áadoo le'é bee nihwiit'aahgi bee bihólníih dooleef. Béesh bąąh dah naaznilí daats'í 'Indin binant'a'í ha'nínígíí daats'í.

T'ah nahdęę' 'Indian Reorganization Act wolyéego biniyę 'afná'asdzoh dóo názbąs ha'nígo baa na'asdeé' yęę 'éi biniinaa t'óó bíyó níłdzil nahalin. Háálá 'éi Naabeehó dine'é doo daniidzin da daanígo t'áadoo ndeidiłtsooz da. Nídeidiłtsoozgo 'éi béesh bąąh dah naaznilí danilínígíí díkwígo shjį t'áa 'atah bee

bídahólníih dooleef nt'ée'. Jó 'ákwii beego 'atdó' 'Indin binant'a'í ha'nínígíí t'áa 'aaníí-góó 'aní nahalin.

'Áko ndi 'adahwiis'ágóó 'Indins danilíinii 'at'ąą dah naazhjaag'óó ts'ídá háa shjį daníłtsoo bee bizaad 'iljįgo bee bá haz'ą. Jó 'éi ndanil'in nahalin. Doo ts'ídá yini 'át'éegi yaa halni'í da. 'Ła' 'ádaanígo 'Indins wolyéii ts'ídá híléi bit'áahdidąą bídahólníihé ts'ídá t'áa 'ákót'éego bídahólníihgo yik'ehgo 'áda dahwéet'aahgo bee bá haz'ą daaní. Ts'ídá t'áa hazhó'ó Congress daolyéego Wááshindooni dah naháaztánígíí bits'a deidiiz'ánęę t'éiyá doo bee bídahólníih da daaní jini. 'Atk'idąą' 'ákót'éego 'Indins danilíinii bikéyah bikáa' dīné da 'ta' 'ahiilyéehgo 'Indins danilíinii t'áa bí yaa nínadaat'ijį nt'ée'. 'Áádóó 'inda Wááshindooni dah ndinibjįhígíí hálák'ee hadeideez'ąągo k'ad Wááshindoon bigóoldi nahaz'ąągóó baa dahwiinítjį. 'Éi Federal Courts deiłni. 'Áko ndi Congress wolyéii ha'át'éegi da 'Indins nilíinii bikéyah doo bee bihólníih da dooleef daanígo t'ah doo yits'a deidee'aah da. 'Éidígíí beego 'atdó' díí baa hwiinít'ínígíí hanáát'i'go t'áa bikáa' nahalin. Beehaz'áanii kónígo bikáa' yisdzoh nígo Wááshindoon yá 'agha'diit'aahii nilí ha'nínígíí yiyíłta' yęę 'éi t'áadoo bahat'aadí Congress wolyéii yee ndahaz'áanii doo 'éi 'át'ée da. Háí shjį 'áyiilaa yígíí 'át'é. 'Áko ndi góoldi hóttaa yah 'íit'i'go t'éiyá hazhó'ó bééhodoozjį.

'Indin jilíinii naaltsoos daash hoł bééhózin nihi'di'niigo t'áadoo le'é t'óó bee nihik'i na'aldeeh nahalingo 'át'é. T'áa 'áhoołts'íisigo naaltsoos hoł bééhózingo, t'áa hó hazaadígíí da t'éiyá wólta' hoł bééhózin dago 'éi doo ts'ídá t'óó hak'i na'aldeeh da. Háálá naaltsoos wólta' wolyéii ts'ídá 'éi t'éiyá bee 'ééhózin. 'Íhoo'aah wolyéii t'áa 'éi 'óolyé. 'Éi t'éiyá bee 'ééhózin.

During the March Council meeting a resolution was passed which would place certain limitations on traders in the matter of rental, mark-up, etc. Mr. Drefkoff maintained that the Tribal Council had the right to impose these regulations of its own accord. The Acting Commissioner, Mr. William Zimmerman stated that only the Commissioner had the right to make regulations of this type. To settle the dispute, the Solicitor for the Department of The Interior was asked to render an opinion. The Solicitor ruled as follows:

1. The Commissioner of Indian Affairs can grant a license to a trader without the consent of the Tribal Council.

2. The Commissioner can tell traders how much they can charge for the things they sell if he wants to. But the Tribal Council has no authority to tell a trader how much he can charge for the goods he sells. Only the Commissioner is authorized to do this.

3. The Tribal Council has no authority over traders.

4. The Indian land belongs to the Indian Tribe, but is held in trust for the Indians by the Government. In order to carry on business on such land, the trader must get a permit from the owner of the land. This means that both the Tribal Council and the Secretary of the Interior (or someone acting for him) must consent to the trader using the land. The Council can refuse if it wants to.

5. If the Tribal Council wants to make the traders pay rent, and place a limitation on mark-ups, they must get the Commissioner to include what they want in the regulations he makes to govern traders. The Council itself has no power to make such regulations.

This is the opinion of Mr. White, the Solicitor for the Department of the Interior. He has examined the laws and regulations, and this is what he thinks they mean. What he says will stand as final unless the Navajos appeal their case to the Supreme Court. It is possible that, if they appealed, it might be found that the existing regulations are not valid, and that consequently the Tribal Council does have authority to make regulations binding upon traders.

The Navajos turned down the Indian Reorganization Act, under which the Tribal Council would have had

(CONTINUED FROM PAGE 4)

a livestock economy, despite people's continued insistence on its importance and desirability. It is out of the question.

White people do not all live on livestock. There are some who are wealthy stock raisers, but most of them live by their education. We know by experience that our children can do as well in school as white children, so what is to prevent us from getting an education, and thus changing our way of living. There are some who say that we cannot do that; they say we are used to living only by our livestock economy, and that we cannot make the change. Let's try it and see.



Kwii t'éiyá tónteel bikáa'gi níyoltsoh yigáatgo bikáa'. Jó 'éi naaki yí'ash nahalin. 'Áko díí níyoltsoh kódaa-t'éhígíí t'áa yik'íhooghááh shjį 'áyoofdíjį jini. Kin da 'áyoofdíjį jini. 'Éi dąądąą' 'ákót'éego díí kéyah dah si'ąągo bikáa' kééhwiit'ínígíí t'ahgo yikáa' naayáago Bilagáana t'óó 'ahayóí 'íisdjįd ha'niigo baa hóoni' ni'.



"Héi Jaan, na'asts'ęęsish 'ta' shá yiniłtsą?"

greater power. It would have had authority to act in matters where it now has no authority.

In actuality, Indians probably retain all rights that have not been taken from them by Act of Congress, and up until about 75 years ago the Government made treaties with Indian tribes on somewhat the same basis as we make treaties with other nations. Since the establishment of the Indian Service a great number of regulations have come into being. However, these do not have the force of law until they are acted upon by Congress. That is why we have pointed out that only by an appeal to the Supreme Court could the Navajos find out whether or not they have the right to make regulations governing the traders. As it stands they do not have this right, because existing regulations give authority in this matter to the Commissioner of Indian Affairs.

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